

THE WORLD PAUSES



HIS war has solemnized the world. Nations are pausing in the scramble of commerce to look up into the face of Eternity. There is today a spiritual renaissance the like of which has not been known for centuries.

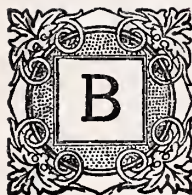
The rulers and high literati of China are turning by thousands to Christianity! "The Christian Republic of China" may be nearer at hand than we think. Tremendous religious movements are also progressing in Japan, Korea, India, Africa, South America and in Europe itself.

Christianity, instead of proving itself a failure, is now in the mid-hour of its greatest triumphs.

SHERWOOD EDDY,
the man who this
year burst his way
through the last Chinese
wall of exclusiveness says:
"Probably in no other
country in the world today
are the officials so accessible
to Christianity as in China."

A REAL REVOLUTION IN CHINA

By WILLARD PRICE



BEFORE me lie three of the most remarkable letters I have ever seen. They tell of a revolution in China—a revolution compared with which the political somersault of a few years ago is of minor significance.

One of the most important events in all the four-thousand-year history of China has occurred during the past twelvemonth.

It is simply this:

Seven thousand of the men who rule China—high officials, merchants, and literati, who hold the destiny of the Republic in their hands—have entered Christian Bible classes!

**Will China become a Christian
Republic within twenty-five years?**

As the leaders of a nation go, so will go the nation. It is by no means impossible that twenty-five years from now China will be practically a Christian nation! Fourteen years ago—yes, even four years ago—Christian leaders would have scoffed at such a prophecy. To-day the more far-visioned of those leaders hope for such an outcome. And if China does become Christian within

a short quarter century it will be largely because seven thousand of the men whose influence and example dominate the thought and action of China have this year turned to Christianity.

When Fletcher S. Brockman went to China he said:

"If I can win one or two of these exclusive men of the literati class in my life of service out here, I shall be satisfied."

That was only fifteen years ago. And this year, seven thousand!

Who did it? Many people had a part in it, and rich credit must be granted to the men who through the years have been preparing China for this forward step. But the man who this year led the thing to accomplishment was Sherwood Eddy. And the letters before me are copies of personal letters written in China by Sherwood Eddy to his brother, Brewer Eddy, in Boston.

Read, with me, a few excerpts from these letters; and note, throughout, the changed attitude of Chinese officialdom toward Christianity.

How two thousand of the officials and students of Peking became Christian inquirers.

On the Yangtze, China,
October 1st, 1914.

Dear Brewer:

.....President Yuan Shi Kai received us (in Peking) and expressed deep interest in the meetings. The Vice-President of the Republic, General Li Yuan Hung, whom I had known last year as Governor at Wuchang, gave us a special luncheon and requested us to address his family and guests. The sympathetic and cordial cooperation of the officials and students was in striking contrast to their attitude to the Gospel in the bloody persecution of 1900.

The Ministry of the Interior at their own suggestion, granted us a site for a pavilion for the evangelistic meetings within the Forbidden City itself. It is the first time in history that Christian meetings have been allowed within this sacred precinct . . . This pavilion was just in front of the Imperial Palace, where to-day resides the little boy emperor who abdicated the Manchu throne, and where the Dowager-Empress ruled with an iron hand from this Forbidden City and guided the Boxer Uprising to its terrible conclusion.

While the Ministry of the Interior gave us the site, the Ministry of War granted two hundred tents from the army to make the pavilion rain-proof. The Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting in person.

On the opening day four thousand students crowded the hall and listened with earnest attention. They interrupted almost every paragraph with enthusiastic applause. After hard hitting on moral issues, however, the audience on the second day was reduced to a little less than three thousand as we spoke on the sins which are undermining China's individual and national life. On the third night we spoke for over an hour on Jesus Christ, the only Hope of China.

More than a thousand men signed cards as inquirers to join Bible classes from more than a score of colleges in the city. The next day at a meeting of 1500 schoolboys some 500 more indicated their desire to join Bible classes. A meeting was also held in another part of the city attended by 1700 of the gentry and business men, and the Board of Trade asked for three hundred reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes.

Although twenty thousand men had attended Professor Robertson's science lectures the week before, hundreds of these

men were refused tickets for the evangelistic meetings, as only a picked audience of students and officials was admitted.

In all more than two thousand inquirers expressed their desire to study the Bible in classes.

**A governor, two generals,
a bank director and a phil-
anthropist among the inquirers.**

The response of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative center of China.

At one meeting held for inquirers who were deemed near the point of decision for the Christian life I recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who has given this year \$12,000 to Christian work, who is providing free education for several students and distributing the Bible to hundreds in the capital.

Probably in no other country in the world to-day are the officials so accessible to Christianity as in China . . .

I am writing on the train as we are speeding on our way to distant Hunan, where we are expecting an even greater response to the Gospel in a province for which Pitkin and I used often to pray together, which contained at that time not a single missionary or Christian worker. Truly the days of miracles have not passed and we shall see "greater things than these."

Very sincerely yours,
(Signed) G. S. Eddy.

Mr. Eddy speaks of being on his way to Hunan, which not many years ago contained "not a single missionary or Christian worker." Times have changed in "distant Hunan." Read the next letter.

How the most bigoted province in China capitulated to the Gospel.

On the Yangtze, China,
October 5th, 1914.

My dear Brewer:

We are on an inland tributary of the broad Yangtze leaving Changsha, the seat of the Yale Mission in far Hunan. Almost too tired for thought we are trying to unravel the overwhelming impressions of three crowded days, after facing student audiences of over three thousand a day, with a thousand Confucian students desiring to join Bible classes as inquirers, here in the capital of a province that was long the most bigoted in China

Even as late as 1910, four short years ago, in the Changsha riots, the foreigners had to flee for their lives, their churches were burned and only the Yale Mission was preserved through the friendship of the first man operated upon in the hospital, whose life had been saved by Dr. Hume.

What a contrast to-day! Near the Confucian temple we are entering a great pavilion erected for the meetings in the grounds given by the Governor himself. Three thousand students have been admitted to the meeting by ticket, the Governor's band is in attendance and his hearty message of greeting in approval of the meetings is being read to the students by the leading government college president, who is in the chair. At the close of the meeting the Governor's band played "God be with you till we meet again!"

We came to the city in answer to a telegram from fifteen Confucian principals of schools and colleges inviting us to address their students. The editors of the newspapers also have cooperated and opened the columns of the press to extend the message of the meetings. Seven hundred women students attended special meetings for women. Here in this long-bigoted and isolated capital are to-day over 8000 modern students in more than thirty institutions patterned after the models of western civilization.

**Two or three lives laid down
in 1900—a thousand lives taken
up in 1914. A good bargain?**

I shall never forget the scene on the second day. After hard hitting on the bribery, graft and dishonesty of the officials and merchants, and the immorality of students, as the cause of China's present weakness, we had expected a falling off in the attendance. Nearly half an hour before the time of the lecture, however, the doors had to be closed. We found over three thousand students crowded in the hall, and five hundred were gathered outside in an overflow meeting addressed by one of the missionaries . . .

As we went on to speak of Christ and the meaning of His cross and sacrifice there were tears in the students' eyes when we spoke of the martyrs of 1900 who had laid down their lives for China. Finally, we asked how many men in dead earnest were ready to join Bible classes to make an earnest study of the four Gospels with open mind and honest heart. Over a thousand Confucian students signed cards as inquirers and remained to an after-meeting . . .

From the Yale meeting we hastened to the Governor's yamen to speak at his invitation before his staff and the leading officials of the province on what Christianity could do for China. The officials, gentry, leaders of the Board of Trade and of Education also gave us a reception and requested us to address them at another meeting . . .

Very sincerely yours,

(Signed) G. S. Eddy.

**How the ruler of six million
people became publicity agent
for a Christian preacher.**

So the party went on from city to city. Everywhere the same remarkable reception and rousing results.

An amusing and significant incident occurred at Amoy, Fukien Province. Pending Eddy's arrival, the man in charge of local preparations, Rev. A. L. Warnshuis, wracked his brain to think of some way of approaching the Tao-tai or Lieutenant Governor of the Province to secure his endorsement of the meetings. The Tao-tai was a man of tremendous influence. The six million people of his southern section of the Province venerated his word as gospel. His endorsement would spell success for the campaign in Amoy.

While Warnshuis was debating and fretting, the remarkable happened (as usual) and the Tao-tai himself came to the missionary.

"I have heard of your intended meetings," he said. "They are just what Amoy needs. What can I do to help?"

Warnshuis caught his breath and summoned all his wits. He replied, with some hesitation:

"We need a good site for the tabernacle."

"That shall be arranged at once," replied the Tao-tai, and he promised a site in the very heart of the town in the most advantageous position. "Is there anything else I can do?"

Then Warnshuis made a request that would quite probably have cost his head if the year had been 1900 instead of 1914.

"It would help greatly," he suggested, "if you should issue an official proclamation announcing the meetings and circulate it throughout the Province!"

"Gladly!" returned the official. And thus the overlord of six million people became publicity agent for a Christian preacher! "What else?"

Mr. Warnshuis thought. "I am sure Mr. Eddy would appreciate it," he said, "if you would take the chair at the first meeting."

"I should like nothing better. What else?"

Mr. Warnshuis mentioned other important services which the Tao-tai might render. Each time came the insistent question, "What else?"

Finally the missionary threw up his hands in despair.

"You've beat me!" he confessed. "You are willing to do more things than I feel I can ask."

**Where you have to make out
a written application
to be allowed to go to church!**

Then the Eddy party came to Amoy and this is the way Sherwood Eddy describes what took place:

Hongkong, November 9, 1914.

My dear Brewer:

As soon as we arrived in the city the Taotai, or Lieutenant Governor of the southern part of the province, tendered us a reception, which was the first function to be held in the new Chamber of Commerce Building . . . No tickets for the meetings in Amoy were distributed because the demand was so great. They were restricted to the leaders of the community, especially the officials, business men and gentry . . .

In order to gain admission to the meetings a man had to come to the Y. M. C. A. Building in person and write out an application for tickets.

A luncheon was given us as soon as we arrived in the city by the leading officials. At this luncheon addresses of welcome were given us by the Lieutenant Governor, the Minister for Foreign Affairs, the representatives of the gentry, the officials, the Chamber of Commerce, the educators of the city and the American Consul . . . Following this luncheon a special meeting of the officials of the city was held, attended by about eighty of the leading men . . .

On the opening day of the public meetings more than five thousand filled the mat shed which had been temporarily erected in an open square of the city, and several hundred were turned away.

Three thousand men sitting in the rain for an hour—to hear a sermon.

The attendance on the second night, however, was even more remarkable. It was raining and I was expecting that the meeting would be postponed, as Chinese do not come out in their silk garments and cloth shoes on a rainy night. While taking supper I received a note that the hall was rapidly filling, and I hastened through the streets to the place.

Here was a strange spectacle. Men had taken off their under-garments to wipe off the wet seats and sit upon these garments. The rain kept coming through the porous mat shed, but in spite of this fact over three thousand men sat for an hour as we spoke upon sin, endeavoring to drive home conviction on dishonesty, gambling and impurity, which are the besetting sins of the city. On the third night more than four thousand men came to the meeting, twice filling the hall. When it was asked how many were ready to become honest inquirers to join Bible classes, promising to attend a class every week in spite of the warning that it might mean opposition if not persecution, some twelve hundred non-Christian men gave in their names as desiring to join these classes. Side by side there were millionaires, students, officials and business men who gave in their names as inquirers . . .

Your loving brother,

Sherwood.

A Chinese Secretary of State who turned evangelist.

So Eddy went on through thirteen cities. Then the inevitable happened. He broke down. Immediately,

Mr. Wen Shih-Tsen the Minister for Foreign Affairs and Secretary of State for Chekiang Province, who became a Christian during the meetings in Hangchow, stepped into Eddy's shoes and finished the campaign with notable success.

The result of it all is that the churches of all denominations in the trail of the Eddy campaign are now busily engaged following up and caring for these thousands of inquirers with a view to preparing them for church membership. In Peking alone the twelve Christian churches have one thousand nine hundred and seventeen new adherents to care for. The churches in this city are filled to overflowing, and one church at least has had to enlarge its quarters. Nor did the movement stop with Eddy's departure. Every Sunday from fifty to one hundred new men join the classes where Christianity is critically studied.

China's leaders becoming Christian today—China's millions tomorrow.

The whole tone of the churches has changed because of the attendance of large numbers of students and public men who had never come to church before. Their scholastic qualities will add much to the personality of the church. But most powerful of all will be their example. With thousands of the intellectual leaders of China aligning themselves with Christianity, with President Yuan's sons and nieces studying in mission schools, with his private secretary participating in evangelistic campaigns and his governors and other high officials presiding at Christian meetings and leading Bible classes—with such an example as this set before the millions of China, it may happen that within the lifetime of all but the oldest of us China will be known as a Christian republic and—East will meet West.

But that is not all! The religious awakening is seen not only in the Eddy campaign, nor in China alone. A world-wide revival is in progress.

A Billy Sunday-like flood of eleven thousand converts in a single city!

The movement which I have just sketched was a union movement of the Protestant denominations under the leadership of the Y. M. C. A. But our Methodist Church alone has also had notable success during the past year. Take Hinghwa for example. The tide has turned in this long reluctant city, and over eleven thousand inquirers have come to the church during the past twelve months. The Christian community in this one year's time has increased forty per cent!

Japan—where converts of high position are taking the public platform in behalf of Christianity.

The war has solemnized the world. Spiritual need has been forced home to the minds of men as never before. In practically all the non-Christian lands great numbers are now turning to the church.

"There is a widespread moving toward Christ throughout Japan," writes Iglehart from the Aoyama College in Tokio. "Present world conditions give pause even to the usually thoughtless youth," and he goes on to tell of the recent conversion of over a hundred students in this College.

An evangelistic campaign is now sweeping Japan with striking results. Two of the converts are Mr. Morioka who is a gentleman of great talent and wealth, and a

lady of the famous Mitsui family, one of the leading aristocratic families of Japan. Both of these prominent converts have joined the evangelistic campaign and are speaking to large audiences in behalf of Christianity.

Not one, Christian six years ago in Tirhoot—four thousand today!

"Six years ago," writes Bishop F. W. Warne, "when our first missionaries went into Tirhoot, North India, they could not win a single individual. In contrast with this, to-day we have in the same section over four thousand Christians and fully ten thousand more clamoring for baptism."

This dramatizes the situation in India. What is true of this section is equally true of many others. Whole villages and whole counties are turning en masse to Christianity.

A world-wide revival. The crowning of King Dauda Chwa, the first Christian king of Uganda.

Big advances have been made in other lands. There is the remarkable flocking to the churches in France since the beginning of the war. There is the revival in Bulgaria, the plan for closer cooperation of denominations working in Mexico, the awakening in South America regarding which Bishop Stuntz writes:

"Never in the history of the evangelization of this continent have so many converts been gathered into the churches as during the past few months."

And away down in Uganda—which now has twelve hundred churches where twenty-five years ago there was but one—the coronation of the new king, Dauda Chwa, has just been held with Christian ceremonies and under Christian auspices, this being the first time in the history of the country that a Christian king has been crowned in Uganda.

A year's foreign mission money shot away in a day!

Opportunities have never been so pressing. Needs have never been so great. Money has never been shot away so prodigally as in the present war. The thirty-seven million dollars spent on every day's fight amounts to seven million dollars more than the yearly expenditure of all the Foreign Mission Boards.

"It is reported that eighty million dollars has been expended in the purchase of shrapnel-shells," writes George Heber Jones. "It is said that under the conditions in which the present warfare is being waged, this amount of shrapnel will supply ammunition for forty days of battle. Each shell cost twenty dollars and if accurately placed is capable of destroying a score or more of lives. It makes the heart of the Christian almost stop beating in pitiful helplessness when over against this single expenditure of eighty millions of dollars for destructive purposes we place the other fact, that the cost of one of these shells will provide food, clothing, shelter, and Christian instruction, for an entire year for a boy or girl in India or China."

The World Pauses!

The World pauses in horror at the European cataclysm. The World turns toward the Infinite for reassurance. The World is eager for the spiritual aid which the churches of America alone are now in a position to give. All the other Christian nations, which might ordinarily dispatch missionaries to take advantage of the present tremendous opportunity, are now locked in a death grip.

The responsibility is rolled onto the shoulders of young America. What shall we do about it?

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